

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.*

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## MESSIAH'S APPEARING.

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### No. IV.—MESSIAH'S RETURN.

*"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things spoken by the mouth of all his holy prophets since the world began."—PETER.*

In the views which we have taken in the former Numbers of this series, we have seen how closely connected with the appearing of Messiah the nationality, redemption, restoration, glory, and consolation of Israel stand. Indeed, there can be no question in the mind of a true believer in the Bible that all this and much more than we have seen or can particularize is rolled up as it were in some great mission and appearing of Messiah. Every step we take must bring out this fact, for no prophetic indications stand so strongly marked in the sacred writings, no Divine utterings and declarations of inspiration so bold and fervent, and no visions of the Prophets so glorious and all-absorbing as those connected with that great appearing and mission, and the events and glory connected therewith. To doubt that such is the case—to doubt that there is ordained in the mind of the Eternal God, the Jehovah of Israel, an appearing and mission of Messiah to bring to pass all that we have viewed, and all that inspiration has uttered concerning Israel, and all that the visions of the prophetic ones have foreshadowed of the chosen people, would be

rank infidelity. To bury the covenants and blessings and promises to the fathers concerning the chosen seed down to their latest generations, and to cover over the promised consolation, glory, and nationality of Israel, and their restoration to everlasting Divine favour, by a new covenant to be made in the last days, would be to bury the very subjects of inspiration, make the visions of the Prophets but delusive dreams, and throw a sable covering over the Prophets and Seers themselves. And in what light, we would ask, would a doubt of such an appearing and mission of Messiah place even Jehovah himself? What light would it place Him in who made the covenants and promises to the fathers of Israel, who gave the visions, and inspired the Prophets? We will leave our Christian readers to answer; and surely true Christians will not withhold their full belief in some great appearing and mission of Messiah to fulfil all that concerning Israel of which the Prophets so boldly and divinely spoke, and which formed nearly the entire and certainly the best subjects of their brightest visions.

Now, the fact is, but a very small por-

tion of the prophecies were fulfilled at the first appearing of Christ, who was the Messiah of Israel, and but a very few of these thrilling events which the Divine Spirit pictured in the broad and glorious visions of the Prophets were then brought to pass. Indeed, it was only the most painful and gloomy parts of their visions that then came to pass, and only the most distressing events in the history of Israel which then took place. How distressing to the Prophets of Israel must have been the views which the Divine Spirit presented to them of the first coming of Messiah! How sad and agonizing it must have been to the fathers and Prophets of Israel, even in obtaining but a glimpse at the great sin of the Jews in rejecting and crucifying their King! To the fathers and Prophets of the house of Israel—to Abraham, Isaac, Jacob, Joseph, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and the rest, how painful must have been their views and prophetic indications of the scattering of the whole house of Israel, and their awful experience in consequence of their being cast away from Jehovah's favour because of their transgression and crimes! How heartrending it must have been to them to dwell upon such views and anticipations! But the fact is, they did not dwell upon such views and anticipations. It is true that some of the greatest of the fathers and Prophets of Israel did foresee something of the dark views connected with the first coming of Messiah, and his rejection and crucifixion by the Jews, and the scattering and awful experience of the chosen people. But they did not dwell upon such subjects and views. Indeed, Jehovah, in his mercy and consideration, seems to have hid from the fathers and the Prophets much of the painful and terrible of Israel's history, and to have kept their prophetic eyes more directed to the bright and comforting rather than to the dark and saddening side of the picture. They saw something of the dark side; but it seems that, having given them a few glimpses thereof, the Lord closed the gloomy vision, and overwhelmed them with the glory of brighter visions, and carried them away in the raptures of the wondrous salvation, consolation, kingdom, and glory connected with this great appearing and mission of Messiah in the last days to bring in and consummate the restitution of all things. They saw some-

thing of the dark and saddening, but they dwell and dwelt extensively upon the bright and comforting views. They dwell extensively and in divine raptures upon that glorious dispensation when Messiah should appear to comfort, redeem, and restore Israel. They dwell in extacies upon that period when Jehovah shall make a new and everlasting covenant with the house of Israel, and give to Jacob the chief nationality and glory of the earth, when Messiah shall appear to reign as King of Saints, King of literal Israel, and King of the world. To such a period and such an appearing, as seen in the following few out of many similar passages, the Prophets chiefly looked, and upon such they delighted to contemplate:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi.)

"Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." (Jer. xxx.)

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezekiel xx.)

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii.)

We have been thus extensive in quotations because no words of our own could be so effective and authoritative to bring out the subject and view before us. We wish it to be seen by our readers that the Prophets dwell not so much on the first coming of Christ and those sad events and terrible crimes and awful Divine retributions which were brought about by the first appearing of Messiah to be rejected by Israel and crucified for the sins of the world. No: they dwell chiefly and with most delight upon that glorious

appearing in the last days—in the dispensation of his second coming—the grand period of his return, when he shall restore all things, redeem Jacob, and save his elect, and when he shall reign King of Saints, King of literal Israel, and King of the remnants of the nations of the earth who shall escape the wreck of the Gentiles and bow the knee and serve Israel's King and Head of the Saints.

It is very evident that these prophecies and inspired views just quoted were not fulfilled at the first appearing of Messiah. Others of a kindred bearing and referring to the same period were given in No. III. on the "consolation and glory of Israel" to be brought about by another appearing, or the return of Messiah. There must be a return of Messiah to fulfil the prophecies and to make true the covenants and blessings which Jehovah gave to Abraham, Isaac, Jacob, Joseph, Moses, and others, and to make the bright visions of the Prophets concerning Israel as solid realities, as have been those sad and gloomy parts of the history of the chosen people. To doubt this would be gross infidelity; and for a professed believer in the Bible to deny or question that Jesus, who is the Messiah, will return and fulfil all the good concerning Israel, and fulfil all those glorious visions of the Prophets which point to the latter days, would be trifling with Jehovah and making the Prophets mere writers of fables, and that glorious prophecies pernicious, because deceptive fictions. If he came to fulfil the sad and gloomy side, involving the great crime of the Jews,—if he came to be lifted up on the cross by his brethren, that the world may be redeemed,—if this was necessary to the Divine scheme of redemption, and if Israel felt that "through their fall salvation" might "come unto the Gentiles," will not the Messiah of Israel return to fulfil the bright and comforting side, and to redeem and console Israel, and reign as their glorious King, and as King of the world, and to dwell on earth with his Saints a thousand years? He will thus return. To doubt it would be infidelity at best; but for a professed Christian to doubt it would be wicked and blasphemous.

We must again impress upon Gentile Christians the great fact that nearly all the prophecies and visions of the inspired ones embrace such subjects and events as those contained in the passages quoted.

above, and also as those given in No. III. on the "Consolation and Glory of Israel." Moreover, nearly all the prophecies and visions of the Prophets, and certainly *all* the most pleasing and glorious of those prophecies and visions belong to the same period, and will be fulfilled in "the dispensation of the fulness of times." Our readers, by referring to the inspired writings of the Prophets, will, on perusing them, find that we are correct in this matter; and they will clearly see that nearly all that they uttered concerning the future belonged to the period when Israel shall be restored, redeemed, comforted, and glorified,—namely, "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This expression of Peter's just quoted relative to "the times of the restitution of all things," and many more similar expressions of the Apostles', show that they also understood the matter just as we are endeavouring to lay it before our readers.

Now, it is very important that it should be understood that not only those to which we have been calling attention; but nearly the whole of the prophecies and inspired views of the Prophets, belong to "the dispensation of the fulness of times," or "the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." This fact being understood, it is very essential that it should be farther understood that "the times of the restitution of all things," with all that belong to those times, are connected with the glorious appearing or return of Messiah to restore and make literal Israel the head of the nations, and to reign in glory with his Saints as supreme of the earth. It must also be understood that this second appearing or return of Jesus will give a new and last dispensation to the world, denominated by Paul "THE DISPENSATION OF THE FULLNESS OF TIMES." It will doubtless be opened by a new revelation, the restoration of the Gospel, and the raising up of a great Latter-day Prophet to herald the return of Messiah, and to prepare a people for that return,—to gather the Saints and build up Zion, that the Lord may appear in his glory, and thus fulfil the Prophets. Indeed, we can scarcely pass this point without parenthetically observing that the dispensation of the fulness of times *has* been opened

by new revelation, the restoration of the Gospel, and the raising up of Joseph, the great Latter-day Prophet and forerunner of Messiah's return." In this dispensation, which the Prophet Joseph has opened by the command and revelation of Jesus, Messiah (or Jesus) will return and fulfil and consummate "the restitution of all things" and reign with his Saints on earth a thousand years. Having made these passing remarks, let us go back to the first coming of Christ, where we shall take a view of the Apostles' expectations of Messiah's return.

In No. III. were given several passages from the Old and New Testaments to bear out our view of "Messiah as the Consolation and Glory of Israel." We also noticed the promise made to Mary, the mother of Jesus, by the archangel Gabriel,—namely, that "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." We also noticed that remarkable passage of Isaiah upon the same point, where he breaks out in glowing prophetic description—"Unto us a child is born, unto us a son is given," &c. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." These promises concerning the coming and mission of Messiah, we have insisted, were *not* fulfilled at his first appearing; and in a future Number of this series we shall give other passages referring to a particular and glorious coming of Messiah, which was not fulfilled at his first appearing, but which will be fulfilled at his glorious return to restore all things in "the dispensation of the fulness of times. Let us now take a brief closing view of the expectations of the Apostles and former-day Saints concerning this matter.

While Jesus was with his disciples in the flesh, they did not so fully understand the matter as they did after his resurrection. They believed in him as the Consolation and Glory and Redeemer and King of Israel; and it is evident that they at first expected that he then came to fulfil all that was promised concerning Israel, and that he would at that time become the Redeemer and King of Israel.



Those acquainted with the history of Jesus, as given in the New Testament, will remember how tenderly as it were he sought to communicate the fact that he had first to be offered up as a sacrifice for the sins of the world before he came in the clouds of heaven, attended by his holy angels, when he would fulfil the covenants and good concerning the chosen people. They were promised by the Lord that they should then "sit upon twelve thrones, judging the twelve tribes of Israel." But he sought to communicate to them the fact that he came not then to accomplish this. But the disciples did not understand this fully until after the resurrection of their Lord, when the Comforter was given, and they were endowed with power from on high. If our readers will refer to the narrative of Christ's meeting the two disciples on the road to "a village called Emmaus," they will see this view of the case fully borne out. We will quote several verses of Luke xxiv:—"And the one of them whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. BUT WE TRUSTED THAT IT HAD BEEN HE WHICH SHOULD HAVE REDEEMED ISRAEL. And beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

After his resurrection, when he was assembled with his disciples and "speaking of the things pertaining to the kingdom

of God, and when he was about to ascend into heaven, the disciples "asked of him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel?" The reply of Jesus and what followed we will give as recorded in Acts i:—"And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After this, and when the Apostles had received the Holy Ghost, which revealeth the mysteries of the Father and the Son, they began to fully understand the missions and appearances of Christ. They then looked forward to the return of Messiah. In speaking to the people at "the beautiful gate of the temple" when the lame man was healed by Peter and John, Peter, in concluding his address to them, utters the following remarkable words relative to the return of Messiah:—"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii.)

The doctrine of Messiah's return soon became an established doctrine among the former-day Saints. This is strikingly marked by Paul where he exclaims—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY; and not to me only, but unto all them also that love his APPEARING." (2 Tim. iv.)

We have already stated, in a few passing

remarks, that "the dispensation of the fulness of times" has been opened by the command and authority of Jesus the Messiah by new revelation and the raising up of Joseph the Latter-day Prophet; and we will close this by observing that the Latter-

day Saints, like the former-day Saints, believe in the doctrine of Messiah's return. Moreover, they are looking for his return; for Joseph the forerunner has come, and Jesus the Messiah is near at hand.

## HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

[September, 1843.]

Elder Brigham Young arose and said, "I will make an apology for my remarks in the former part of the day. Some may think I spoke very plain; but the object I had in view was to teach you your duty, as I am aware the people are not made to feel; and the apology I have to make is this: I will turn Thomsonian doctor, and give the composition without cream and sugar,—it matters not whether I get friends or foes. If this work does not live, I do not want to live; for it is my life, my joy, my all; and if it sinks, God knows I do not want to swim.

I wish you to understand this—that be that gathereth not with us scattereth, and they have not the Spirit of God. We live in anticipation of the day when mobs cannot harm us, and they who have tasted the bitter cup feel to realize this hope. Wake up, ye Elders of Israel who have sought to build yourselves up, and not the kingdom of God, and put on your sword. Wake up, ye that have daubed with untempered mortar! Hearken and hear me; for I say unto you, in the name of Jesus Christ, that if you do not help us to build the Temple and the Nauvoo House, you shall not inherit the land of Zion.

If you do not help to build up Zion and the cause of God, and help me and my brethren on our way when we want to go on the Lord's business, you shall not partake of the blessings which are laid up in store for the Saints.

Many Elders seek to build themselves up, and not the work of the Lord. They will say, 'Put gold rings on my fingers; give me what I want;' and they care nothing about the Temple. This they should not do. I will not allow myself to do so; and when any one does this, no matter who he may be, even though he was one of the Twelve, he will not prosper. Those of the Twelve and others of the Elders who have apostatized, I have known their hearts and their doings. I have known their movements although they thought I did not know them. But I knew all about them; and

when I see men preaching to build themselves up, and not Zion, I know what it will end in. But you may say you are young. I don't care if you are so. Are you old enough to know what you are about? If so, preach and labour for the building up of the city of Zion; concentrate your means and influence there, and not scatter abroad. Instead of which, some of the Elders appear to be dumb and lazy, and care for nothing but themselves.

Now, ye Elders, will you be faithful? If not, you will not be chosen, for the day of choosing is at the door. Why be afraid of a sacrifice? I have given my all many times, and am willing to do it again. I would be glad to hear the Lord say through his servant Joseph, 'Let my servant Brigham give again all that he has,' and I would obey it in a moment, if it took the last coat off my back.'

A hymn was sung.

Elder Kimball arose and said, 'I get up on necessity to say a few words. I am quite unwell, but I feel the importance of this work. I have been a member of this Church twelve years. I came out of the Baptist Church, and joined this with all my heart, as I was seeking after truth. I have passed through everything but death; in fact, I have been brought into situations even worse than death. It has been my lot and privilege to sacrifice all I possessed from time to time; and we have come here to call for help to build the Temple and Nauvoo House. I have spent thirty dollars to get here, and have collected fifteen, and that with much difficulty.

We were commanded of the Lord to come; but it seems as though but few felt interested in it. Here I see four brethren going as missionaries to the Sandwich Islands, and destitute of means to help themselves. I could weep for them. I feel interested in this great work. We are seeking to bring about a work that could never before be performed.

When the time is brought about that we are to receive our inheritances, the more faithful we are, the larger will be our

reward. We have come out to reap; but do we have time to reap new grain? No; for it takes all our time to try to save that which is already reaped.

We have reapers in the field, and we are trying to save the wheat. We want to get it on the barn floor, so that we may thrash it. We have come after you to warn you. You think Elder Young put the flail on rather heavy; but it is nothing to be compared with the thrashing you will get in Zion, and those who have the hardest heads will of course have to be thrashed the hardest. But don't be troubled about the chaff when it comes to the barn, for God will prepare a great winnowing mill which will blow all the chaff away, and the wheat will be found before the mill: then it has to go through the smut machine, then ground, then put through the bolting machine, and many will bolt in going through. I speak in parables. I compare the Saints to a good cow. When you milk her clean, she will always have an abundance of milk to give; but if you only milk her a little, and don't strip her, she will soon dry up. So with the Saints: if they do but little in building up Zion, they soon have but little to do with. This was the case in Cincinnati.

The night before arriving at Cincinnati, I had a dream while on the steamboat. I dreamt that I had a waggon with a rack on it, and an individual with me. We were going to a field of wheat of mine that had been cut, bound, and shocked up, in order to haul into the barn. When we came to the field, I jumped off the waggon, and got over the fence to examine it, pulled off the cap sheaf, and behold it was oats. Pulling the bundles apart, I found there were clusters of rats. On further examination, I found clusters of mice, and the oats were all eaten up.

In my dream I was going to haul in wheat, but to my astonishment it was oats, and they were all eaten up by the rats and mice.

I thought these rats and mice were the Elders and official members who had been in and lain on the Church at Cincinnati—lived on the wheat—eaten them up, instead of building up new branches; so that when the Twelve came along, they could not get anything for the Temple or Nauvoo House, or hardly a place to stay. The rats had eaten up the wheat, so we had to go to the world for a home to stay while we were there.

We do not profess to be polished stones like Elders Almon W. Babbitt, George J. Adams, James Blakeslee, and Eli P. Maginn, &c., &c.; but we are rough stones out of the mountain; and when we roll through the forest, and knock the bark from the trees, it does not hurt us, even if

we should get a corner knocked off occasionally; for the more we roll about, and knock the corners off, the better we are; but if we were polished and smooth when we get the corners knocked off, it would deface us.

Joseph Smith never professed to be a dressed, smooth, polished stone, but to have kicked himself rough out of the mountain; and he has been rolling among the rocks and trees, yet it has not hurt him at all: but he will be as smooth and polished in the end as any other stone, while many who were so very polished and smooth in the beginning get badly defaced and spoiled while they are rolling about.

Elder Parley P. Pratt said—'Some are going to Zion, and the rest want to know what they shall do. The Lord, through Jeremiah (iii. 14), says, 'I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.' Inasmuch as you hearken to counsel, you will know what the will of the Lord is concerning you in all things. Meet often together to worship God and to speak to each other of the things of God. Gather as soon as you can. Come up to the mountain of the Lord's house, and there learn of these things, that the Scriptures may be fulfilled.'

Elder Orson Pratt said—'I do not know that I can say anything to impress the subjects which have been spoken upon more fully upon your minds than has been done. There are some things, however, I wish to mention. We have learned from what we have heard this day that great blessings will be given to the faithful when the Temple is finished. I will speak of some of the consequences that will follow, if we do not obey.

When the Temple is reared, God will manifest himself in a peculiar manner. If we are obedient, he has told us he will make manifest to us things we are ignorant of. He has said he will reveal things which pertain to this dispensation that have been hidden and kept secret from the foundation of the world.

No former age or generation of the world have had the same things revealed: all other dispensations will be swallowed up in this. He declares, in his revelations, the consequences of not building the house unto his name within such a time. The Lord says, If you build the house in that time, you shall be blessed; but if not, you shall be rejected as a church with your dead, saith the Lord. So, if that house is not built, then in vain are all our cares; our faith and works, our meetings and hopes are vain

also; our performances and acts will be void.

The servants of God who are faithful and do their duty will get the blessing; and we are determined to do our duty, and lay these principles before the Saints, so that they may have the privilege of contributing. We will turn this responsibility upon the heads of the Saints; then our garments will be clear, and the Lord is able and will be willing to endow all the faithful in some other place.

This Church, in its infancy, was directed to do a certain work, and the consequences pointed out. The Lord gave a revelation several years since to the Church to appoint our wise men, and send up our moneys by them to buy land: if not, we should not have an inheritance, but our enemies should be upon us. We went through and told the Saints these things; but did the churches do as God commanded? No, they did not. But the revelation was fulfilled, and the enemies of the Saints came upon them, and drove them from their houses and homes, and finally from the State of Missouri. This was in consequence of their disobeying the commandments of God through his servant Joseph.

Many suppose they must get direct revelation from God for themselves. Not so. He has a Prophet, and he says the Church shall give heed to the words of the Prophet, as he is to hold the keys of the kingdom of God in this life and in the world to come. Then it is of much consequence that you give heed to his word.

Says one, Suppose we are not satisfied that this is the work of God? You can ask God if the work is true, and he will give you a testimony. You can put every confidence in the Book of Mormon and in Joseph the Prophet; and if you are not satisfied, go to God. I doubt in my own mind if any man can stand what they will have to pass through, unless they do get a witness for themselves; and I pray you to give heed to the words which the Twelve have taught you, and ask God to help you.

The Conference was adjourned until ten o'clock to-morrow morning.

Sunday, 10th. Conference met according to adjournment.

Meeting was opened by singing, and prayer by Elder Maginn; after which,

Elder W. Woodruff addressed the assembly from Amos iii. 7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." According to the testimony of the Scriptures in all ages of the world, whenever God was about to bring a judgment upon the world or accomplish any great work, the first thing he did

was to raise up a Prophet, and reveal unto him the secret, and send him to warn the people, so that they may be left without excuse. This was the case in the days of Noah and Lot. God was about to bring judgments upon the people, and he raised up those Prophets who warned the people of it; yet they gave no heed to them, but rejected their testimony; and the judgments came upon the people, so that they were destroyed, while the Prophets were saved by pursuing the course marked out by the Lord.

Jesus Christ testified to the Jews of the things that awaited them as a nation, the fall of Jerusalem, and their dispersion among the Gentile world; but they did not believe it. Yet the secret of all these things was revealed to the Prophets and Apostles. They believed it, and looked for its fulfilment; and it came to pass as it was predicted, though contrary to the expectation of the Jewish nation.

In like manner do we look for the certain fulfilment of those tremendous events upon the heads of the Gentile world which have been spoken of and pointed out by all the holy Prophets and Apostles since the world began, they having spoken as they were moved upon by the power of God and the gift of the Holy Ghost, events which more deeply concern the Gentile world than the overthrow of Jerusalem and the dispersion of the Jews did the Jewish nation; for while they stumbled at the stone they were broken; but when it falls upon the heads of the Gentile world, it will grind them to powder.

The full set time is come for the Lord to set his hand to accomplish these mighty events; and as he has done in other ages, so has he done now—he has raised up a Prophet, and is revealing unto him his secrets. Through that Prophet he has brought to light the fulness of the everlasting Gospel to the present generation, and is again once more for the last time establishing his Church upon the foundation of the ancient Apostles and Prophets, which is revelation, Jesus Christ being the corner stone.

In the Church is now found Judges as at the first, and Counsellors as at the beginning; also Apostles, Prophets, Evangelists, Pastors, and Teachers, with gifts and graces, for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ.

The Lord has raised up his servants, and sent them into the vineyard to prune it once more for the last time, to preach the Gospel of Jesus Christ, and to warn the nations, that they may be left without excuse in the day of their visita-



tion; also to gather the honest in heart and the meek of the earth, that Zion may be built up, and the sayings of the Prophets fulfilled.

One of the secrets that God has revealed unto his Prophet in these days is the Book of Mormon; and it was a secret to the whole world until it was revealed unto Joseph Smith, whom God has raised up as a Prophet, Seer, and Revelator unto his people. This record contains an account of the ancient inhabitants of this continent and of the cities with which they overspread this land from sea to sea, the ruins of which

still remain as standing monuments of the arts, science, power, and greatness of their founders. It also points out the establishing of this our own nation, with its progress, decline, and fall, and those predictions contained in the Book of Mormon—the stick of Joseph in the hand of Ephraim, will as truly be fulfilled as those contained in the Bible—the stick and record of Judah; and both these sticks or record contain prophecies of great import concerning the Gentile nations, and especially this land and nation, which are not yet fulfilled, but must shortly come to pass: yea, their fulfilment is nigh, even at the doors.

*(To be continued.)*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MARCH 10, 1860.

**GOOD AND BAD STANDINGS.**—It is very desirable that all should have a proper understanding of their religion, their God, themselves, and their standings in the sight of Heaven. It is also very important that they should know what ground to choose to stand upon in their religious course, what foundation to lay, how to build thereon, with what material to build their religious fabric, and in what spirit they should live and perform their parts in the work of God. For when the Saints thoroughly realize (so to express it) the true doctrine of standings in the Church, many sources of trouble and dissatisfaction will be removed. When every one properly appreciates the true spirit of "Mormonism," all real "Mormons" will seek after that spirit; and when they possess it, there will be in them great faith and peace, while their trust in God will be unlimited. Moreover, they will not only have confidence in their religion and their God, but they will also have confidence in themselves and their standings, and will clearly see where they are going and what will be the result of their course. When they thoroughly understand their religion, their God, and their own course, and when they possess the true spirit of "Mormonism" and the disposition to do the works of Saints, then their standing in the Church will always be good, and under no circumstances will such be shaken. And finally, when they choose the right ground to stand upon, lay the proper foundation, and build thereon a Saintly work with good materials, and when they are doing their work to the Lord, to consecrate it to him as their offering, then they are as it were erecting eternal monuments of themselves, and God will make them as pillars in his kingdom. With such all must be well and satisfactory.

This being the case, then, it becomes our duty to endeavour to give to the Saints as much as possible this proper understanding; for without it they cannot have that firm faith, that deep root in the kingdom, that trust in Providence, that reliance on God, that knowledge of their standing, that clear view of their course, or that bright hope of their destiny which belongs to the Saints, and which they must ultimately reach. We are persuaded that a bad standing, weakness of faith, darkness of mind, doubt, non-reliance on God, dissatisfaction, an inclination to kick up their heels, and the various other symptoms of spiritual sickness, are invariably the results either of the lack of this proper understanding—the results of their not properly understanding

their religion, their God, themselves, and their course, or else the results of their own worthlessness.

We think that this proper understanding of their God and their religion, and of themselves and their course, has in many instances not been possessed even by the Elders, nor indeed even by some in responsible and presiding positions. This seems to be the case, seeing that some who were once considered smart and big men in the Church have become disaffected, and have lost their confidence in God, in their religion, and in the Priesthood, and lost their standing among the Saints. Nor does their loss of confidence stop here; for those who once stood high, with heads erect and purpose fixed, while they possessed confidence in their God, in his Priesthood and in their religion, have, when they lost that confidence, also lost confidence in themselves, while their heads have drooped, a fixed purpose and object of their lives has departed, and there has been no bright destiny or future before them.

Doubtless our readers can bring to mind some of this class; and doubtless they will also be struck with the fact that their loss of confidence in God, in his Priesthood, and in their religion, has been attributed by them to the faults of others, or to something that was wrong in somebody, or in something, or somewhere. But has not the something wrong been in themselves? Have they possessed the proper understanding of their God and their religion, and known themselves and their own course? Or, if they have possessed what is termed head-knowledge upon the matter, have they also possessed heart-soundness? Is their sickly state the effect of their own unhealthiness, or of the unhealthiness of somebody else? Or, if they have become sickly by catching contagion from others, are the catchers of the disease in any better state than the givers of the disease? Is it not worse than trifling with their God, their religion, and their own salvation, to refer their loss of confidence, their disease, and their non-performance of duties to the faults or worthlessness of others? When men fall, or bad comes of them, is it not because they themselves have chosen a wrong place to stand upon, and because they have been standing on this wrong place? If their work fall and become ruins, is it not because they have built upon a wrong foundation, and have been doing the work not unto the Lord, but unto themselves? And if the end of their course is bad, is it because others have taken a bad course, or because they themselves have taken, or, at best, followed a bad course?

There are too many who abstract their standings from themselves and make their good or bad standing depend on men and circumstances. As it were, they make their God, their religion, their faith, their works, the performance of their duties, and their hopes, their salvation, their exaltation, and themselves and their entire course and destiny to stand upon circumstances, or upon the times, or upon men. Now, this is altogether wrong, and is in itself a sign of bad standing. If any place at all that we have named upon such a rotten foundation, are they not like a man who builds a costly fabric upon the sand, which, when the storms come and the winds beat upon it, will fall and bury him in the ruins? If, so to express it, they build the temple of their present and future salvation and their claims to an inheritance in God's kingdom upon such a sandy foundation, will not storms and winds come and lay their work in ruins, and they themselves be buried in the fall? If they build upon circumstances, or times, or men, the Lord will send them circumstances, times, and men to overthrow them. Why will he do this? Because they build not upon the Eternal Rock. Our God is a jealous God, and he will have his Saints build upon himself, and do their work in his name, and do it unto him; for the Latter-day Work is not the work of man. All who do not thus will find disappointments, and perhaps a fall. At best, their standing will not be good, and they will be in constant danger.

But righteous and wise men, who properly understand their God and their religion, and who have the proper spirit of "Mormonism," do not act like the foolish man who "built his house upon the sand." They are like him who "built his house upon a rock." They are not Saints because circumstances or times or men have made them such; and therefore neither circumstances, nor times, nor men can unmake them as Saints. If any are made Saints thus, we would not give much for their Saintship, and we are assured they will be unmade and be found not of Israel. Saintship is of God, and this work is of him; and that Saintship which is not of God, but depending upon something else, is not worth much; and that work which is not done unto the Lord will tumble into ruins.

Now, real Saints and genuine servants of God always remain the same true, faithful, devoted people. There will never be any essential change in them, and they will always do the best they can, be as right as they can, do as much good as they can, be as faithful to God and their religion as they can, and work as hard for the building up of his kingdom as they can. They will never be found among the rebels, or the sickly, or the disaffected, or the ungodly, or the traitors, nor among that poor mean-spirited class—that un-Mormon-like class, who seek for an excuse to shirk the established duties and fundamental interests of the Church. For instance, we will name those who would shirk the law of Tithing,—at least, if it is in their power to observe this established law of God's kingdom.

Real Saints and genuine servants of God, then, will always remain about the same—the same true, faithful, devoted, and God-serving people. They will ever possess the same spirit, work for the same great object—namely, the building up of the Latter-day Kingdom, and all they do they will do unto the Lord. Neither times nor circumstances nor men will make any essential difference to them. They will accept the circumstances that have come to them in the providence of God, and will do the most good they can for his cause and for the Saints. They will go with the spirit of the times, but they will also have as their moving power the Spirit of God, and their actions and tendencies will be to the salvation of the people and the supporting and preserving of the faith of the Saints and the divinity of the work. They will receive the men in the various grades of the Priesthood whom God appoints or permits to be placed over them, and they will support the presiding men and establish and keep confidence in them; and above all, they will not undermine and pull down the presiding Priesthood in the eyes of the Saints. We are persuaded that to do the opposite of this is at best an error, and at the worst a crime.

The standing, then, of every one who bears the name of Saint, whether that standing be good or bad, depends upon his own righteousness or unrighteousness; and their spiritual state, whether healthy or unhealthy, is according to the spiritual life within themselves. If the vital currents of our spiritual being spring from the fountain of evil, then shall we live unto our father the Devil; but if they spring from the fountain of good, then shall we live to God the Father of Saints. Every man's religion is something between himself and his God; and for his good or bad standing the great Judge will bring him to account, and not another to an account for him.

Let each, then, instead of troubling himself about his brother's standing, endeavour to make his own standing right. Let each choose a proper standing; let each build upon the Rock; let each live in the true spirit of "Mormonism," and really work for the building up of God's kingdom, and such will be found on the eternal standing-place of Saints.

## REGENERATION.

BY ELDER D. BONELLI.

That it is indispensably essential to be "born again," in order to obtain eternal life and salvation, is not often denied by professing Christians of modern times, although they are greatly at variance with each other as to the way in which this regeneration is to be attained. Though the almost universally venerated Bible teaches plainly the precepts of the Redeemer for his followers, the fundamental principles of the Gospel are not often understood any better than Nicodemus seems to have comprehended them when Jesus asked him, "Art thou a master in Israel, and knowest not these things?" and mankind have long vainly trusted in the doctrines and systems of men, that have been presumptuously substituted for the words of Christ. They cling to the creeds of churches rendered venerable by the willing homage of mighty nations through the course of many centuries, or the idolized sayings of celebrated founders, leaders, and representatives of sects and systems of more recent date, and lack the light of heavenly revelations; therefore they are destitute of the gifts and blessings of divine religion.

Without a comprehensive and correct idea of our eternal career, and the grand, perfect, irrefragable, all-comprehensive scheme of the Deity for the redemption and exaltation of humanity, we can never fully understand and appreciate those portions of their plan that have immediate bearing upon our probationary career, and claims upon our obedience here. In order to obtain a sufficiently comprehensive view of the purposes of God with us in this earthly peregrination, we must consider the connection of the life of the present with the great interminate eternity. We must overstride the limits of earthly calculations and look back to the period when the hosts of spirits destined to people this globe were filled with anticipative exultation at the great event of the earth's organization, and the prospect of being permitted a temporary probation within the span of mundane time, to be measured from the eternities of the universe for the transitory portion of the earth's career. In these spheres,

beyond the obscuring influence of imperfect things, whence the great Deliberators viewed the whole of man's eternal career, and discovered all his real wants, were plans devised for the endless progress and exaltation of man—plans that circumscribe every condition of mortal and immortal, temporary and eternal existence. The spirits destined for this probation basked in the light of a consummate intelligence respecting their glorious future, and rejoiced in the sublime grandeur of the Divine plan. They were not capacitated to reach the mighty aim of their creation without taking bodies subject to the laws of a transitory and terrestrial world in all things—tabernacles composed of the materials of their future home, to be appropriated by the spirit to itself by passing with it through the scenes of probationary existence, and subjecting it to the will and rule of its own intelligence, by obeying it in the laws understood in the glorious day of that prior existence. But on entering the scenes of earth, the brightness of the spirit's intellect was clouded, the knowledge of the gorgeous past vanished away, and another being, formed by the associations, influences, avocations, and circumstances of the surrounding world, was called into life and assumed rule in the body organized for the spirit from higher realms. This being (the natural, outward man) possesses all the powers and qualities that are exhibited in worldly life, which seems to suffice for the greater portion of mankind so entirely that countless multitudes pass through the world from the cradle to the grave without ever earnestly seeking the development of the higher or divine portion of their nature. Many evidences of a life beyond that of flesh and blood in man came under the nature of all, such as dreams which open vast creations to the contemplative mind, independent of the laws and forms of outward life, the appearance of spiritual beings, invisible to others, to the dangerously ill and dying, the voice of conscience in contradiction to cherished wishes, and other things that might be alledged. But these are seldom heeded, and often, if they are too strong



to be overlooked, explained away, while, by paying them due consideration and tracing them to their sources, they might become guides to the discovery of the hidden powers of man's inner and eternal life. But unless the spirit that came from eternity obtain its rightful possession of and control over the earthly tabernacle, the grand purpose of its mission to the earth will remain unaccomplished. The earthly must be subordinated to the heavenly—the human to the divine, the counsels of flesh and blood must be silenced, and the voice of the great associate and descendant of eternal beings must speak in this tabernacle. The eternal spirit must take hold in it of the principles and laws of heavenly life ere the purposes and aims of this probationary life can be attained, and a resurrection to a celestial career secured. The Lord is and has been ever ready to do as much as is consistent with the principles of pre-decreed human liberty to incline man and lead him to the realization of his glorious destiny. He has sent his son Jesus Christ, and many other bright spirits before and after him, to lead a fallen world to the blessings of salvation. Unto the Redeemer is given all power in heaven and on earth for the redemption and exaltation of the human race. He has engaged to bring about the mighty work, and the paths he leads and the laws he prescribes can alone lead mankind to the great aim of their sojourn on the earth. He will superintend the affairs of the earth until the time when she and all her children will be renewed in the glory of sanctified and regenerated life, and he will submit the mighty work given him to do, pure and blameless, and prepared for association with celestial perfection to his Father and God.

The earth was once baptized in water in the days of Noah, and shall be baptized by fire ere she can roll in her endless career in celestial glory. Her children must be baptized in water and the Spirit by the authority of the kingdom of the Son of God, which will give to the earth her second birth. The Church of Jesus here on earth is a branch of the great Church of the heavens. Obedience to her laws will emancipate us from time's destructive powers, bring us into unison with the living powers of eternity, and enable us to live in this body for time and eternity, thus filling up the space of our time with works and events worthy of the

purposes of our eternally progressive career.

Regeneration, in its broadest sense, demands all this, and requires an uninterrupted control of the mind over the outward portion of our compound being, and a dedication of all our interests, abilities, works, and desires to the purposes and interests of eternal life. The ordinances of the Church which Jesus Christ has established—baptism and imposition of hands—give to the recipients a legitimate regeneration, without which none can ever come to God and Christ, and which is valid in the sight of God and of his people, and unites their destiny for ever after, (providing no transgression of theirs disconcerts this union,) with that of the ever-onward-moving kingdom of God; and by giving this, the Lord has done as much as is consistent with his plans. Here, then, must man himself take up the work and walk in the paths that God has shown. He must realize the powers of a spiritual mind, regenerated life that belongs to the Church as a whole, for and in himself; he must call into life, power, and predominance the Deity within, until the rays of the intelligence of his divine religion form in him a sun of life, in whose light he can behold and comprehend all things; yea, until his outward and inner life, with every power of the soul, unite in bringing endless praise to the throne of Omnipotence.

Those who have merely accepted regeneration as far as it is given in the ordinances of the Church as initiative qualification of the pupil in the school of eternal life, and have omitted to enter into its spirit, will, in the progressive stages of God's kingdom's onward course, find many things highly uncongenial and inexplicable, and at length be unable to proceed with it; while the truly faithful and devoted—those who cherish and sustain feelings of sacred allegiance to the great and the Godlike, and are truly "born again" and "born of God," will stand unshaken in every condition and circumstance, understand the ways of God and his servants, and have an ever-brightening testimony, with which all the feelings of the soul and actions in life harmoniously concord, that they are indeed moving onward with the righteously-governed Church of the Eternal God on the earth towards the glorious realization of the purposes of their eternal existence.

## AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 127.)

(From the *Huntsville (Alabama) Advocate* of November 12, 1857.)

"We learn that an old silver mine has been discovered in Hancock County, in this State, near the Morgan and Walker line. It is on the lands of a man named Blake, and a party of Georgians are now at work at it. It was walled up with solid masonry, which had to be broken up with powder, and then the mine was opened again. It must have been worked hundreds of years ago, as trees are now growing over and around it. The ore is said to be rich."

(From Lyell's "*Travels in North America*," published in London, in 1845.)

"Five miles below Wheeling, on the left bank of the Ohio, is a terrace of stratified sand and gravel, having its surface about 75 feet above the Ohio. On this terrace is seen a large Indian mound. On our arriving at Marietta, I learnt from Dr. Hildreth that skeletons had been found in it at various depths, together with pipe-heads and other ornaments. Their workmanship implies a more advanced state of the arts than that attained by the rude Indians who inhabited this fertile valley when it was first discovered by the white man. There are many other similar mounds in the valleys of the Ohio and its tributaries, but no tradition concerning their origin. One of these near Marietta, in which human bones were dug up, must be more than eight centuries old, for Dr. Hildreth counted 800 rings of annual growth in a tree which grew upon it. As no difference could be detected in the mixture of trees upon and near the mounds from the state of the surrounding forest, General Harrison [in his *Essay on the Aborigines of the Ohio Valley*,—see *Trans. of Hist. and Phil. Soc. of Ohio*, vol. i., 1839.] concludes that several generations of trees had succeeded each other before the present trees began to grow, and that the mounds were probably as ancient at least as the Christian era."

(From Mr. Fitzpatrick's Correspondence on the Indian Tribes, written in 1848, and extracted in Schoolcraft's "*Ethnological Researches*," &c., vol. i., published in 1851.)

"In regard to the manners, customs, habits, &c., of the wild tribes of the Western

territory, a true and more correct type than any I have ever seen may be found in the ancient history of the Jews or Israelites after their liberation from Egyptian bondage. The "Medicine Lodge" of the Indian may be compared to the place of worship or tabernacle of the Jews; and the sacrifices, offerings, purifications, ablutions, and anointings may be all found amongst and practised by those people. The customs of Indian women at certain periods and after child-bearing are almost those of the Jewish women. They have to undergo a probation of a certain number of days on all such occasions, besides ablutions and purifications, before they are considered fit to enter on their domestic duties. During this probation they are considered unclean, and altogether unfit to enter the lodge or join with the family; which, indeed, they never attempt, but erect a hut for themselves, where they remain the whole time, having their food brought to them. The manner of mourning for a deceased relative is very similar to that of the Israelites.

There could be very numerous and similar analogies made between the manners and customs of those people and those of the Jews."

(From Rev. D. Lowry's Reply to Official Inquiries respecting the Aborigines of America, written in 1848, and given in Schoolcraft's "*Ethnological Researches*," &c., vol. iii., published in 1853.)

"In view of the best light and information which I have been able to collect on the subject, my opinion is that the earliest inhabitants of America were the descendants of Ham,\* the youngest son of Noah; and that the first settlement was made shortly after the confusion of tongues at the building of the tower of Babel. Moses tells us that about that period 'the Lord scattered the people abroad upon the face of the whole earth.' (Gen. ii., 8, 9.) America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by 'all the earth' only about one-half of it. It may be thought that the mechanic arts and maritime skill were, at that age of the world, too much in their infancy to admit of the emigration supposed. I see no difficulty on this ground. The ark had recently been

\* [Our readers will understand, of course, that we do not pretend to endorse every opinion of the various writers on the American Aborigines, although their testimony may be generally corroborative of the facts of the Book of Mormon. Ep. M. S.]

built, which outlived a storm of forty days. In view of such a pattern, there was certainly mechanical genius enough to construct a ship that would be able to contend with the waves of a summer sea for a few weeks or months. The Hamites were a seafaring

people, and, it is believed, understood the use of the compass in traversing the pathless deep. The remains of cities and various other monuments, evidently the work of the primitive race of the country, show no want of intellect or mechanical skill."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—A Spanish squadron has bombarded Larache and Aricilla, causing great destruction. Advices from Singapore, dated Jan. 21, state that the Dutch war steamer *Onrust*, about five days' steaming above Benjarinasing, was suddenly attacked by about 600 men in prahms: the crew had not time to fire more than one shot when the assailants were in possession, and after murdering all on board (seven officers and fifty men), ran the vessel aground.

**AMERICAN.**—A letter from San Salvador of the 28th of December reports the occurrence of a fearful earthquake on the night of the 8th of that month: at Isalco the parish church was destroyed, except a portion of the naves and sacristy: about forty of the best houses and a number of smaller ones were destroyed: during the night several other shocks were felt: one of them, more violent than the others, completed the destruction of some buildings that had escaped the first shock: the shock was felt at Guatepeque, Opico, Apopa, Tepecoya, and other towns: at Tepecoya the church, cabildo, and several houses were destroyed: at Guatepeque the church and cabildo were partially destroyed: Iagunague suffered also; several houses were destroyed, and the church greatly injured: on the outskirts of the town great holes were opened, some over a hundred yards wide: at Guryamoco houses were destroyed and the church much damaged: at Panchimalco, houses injured, and large holes opened in the earth: San Martin and Comasagua, church and cabildo partly destroyed: Nanhuisalco suffered also, and soon after a destructive fire broke out, which burnt over two hundred houses—thus, in a measure, destroying the whole place: on the night of the 10th there were two more severe shocks felt all around for a distance of one hundred and fifty miles, as far as known. Accounts from Chihuahua, Mexico, report a deplorable state of affairs in that State: the entire population had been forced to quit the country: the Americans had left a million dollars' worth of property: across the Rio Grande affairs remain in a disturbed condition: altogether, accounts from Mexico exhibit a frightful picture of anarchy.

## MEMORABILIA.

**THEMISTOCLESIAN ARGUMENT.**—Themistocles is said to have made use of the following as an argument to prove that the whole world was governed by his son, a child under ten years of age:—"My son governs his mother; his mother governs me; I, the Athenians; the Athenians, the Greeks; Greece commands Europe; Europe, the whole world: therefore my son governs the whole world." This Themistoclesian style of argument is an example of a sorites, or accumulative syllogism.

**"VICAR OF BRAY."**—This noted personage was one Simon Alleyn, who from 1540 to 1588 was incumbent of the village of Bray, in Berkshire, and became noted for his frequent changes of faith,—first being a Catholic, then a Protestant, afterwards a Catholic again, and then again a Protestant, according to the alternations of the crown and court. The vicar being charged with being a turncoat and unconstant changeling, is reported to have replied—"Not so; for I always kept my principle, which is, to live and die the Vicar of Bray." Hence, "The Vicar of Bray" has become a proverbial term for a man who changes his principles according to the times.

**MENTAL ARITHMETIC.**—To find the interest or discount upon any sum at 5 per cent. per annum, reckon 1s. for every pound, and 3d. for every 5s. To find it for months, reckon 1d. for every pound, with parts in proportion, and multiply by the months for the answer in pence. To find it for days, multiply the money by one-third of the days, or the days by one-third of the money; and the product, rejecting the unit figure, will be the answer in pence. To find the same at 6 per cent. for months, multiply the pounds and months; and the product, rejecting the unit figure, will be the answer in shillings; the figure cut off representing so many tenths of a shilling additional.